

A Godlie

exhortation to all suche as pro-
fesse the Gospel, wherein they are by the
sweet promises thereof prouoked &
spired vp to folowe the same
in liuing, and by the ter-
rible threatens, feared
from the con-
trary.

Anno Do. M. D. xlix. the first
day of January.

Printed

at London, by John Day.

and William Bercu, dwelling
in Sepulchres parish, at the
signe of the Resurrecti-
on, a litle above Hois
bourne conduite,

¶ Cum gratia & priuilegio
ad imprimendum solum.



Grace mer=

cy & peace of conscience be multiplied and encreased amonge all them that loue oure Lorde Iesus Christ (the trueth of God) in purenes of mind.



Brethre (beloued in our Sautour Iesu Christ) consider. I pray you the great goodnes of god, in that he hathe called you bi his grace to the knowledge of himself

thorow the worde whiche is hys greate mercede towarde you in Christ Iesus. For fleshe and bloude sauyeth. S. Paule can not inherite the kyngdome of god, neither can corruptio inherit vncorruptio. Riddering being a Pharisei & man learned ye knowe after the iudgemēt of men, and endued also with the giftes of nature, as wyse, reaso, knoweledge, and vnderstandyng natural: yet coulde he not of hys owne strengthe comprehend the heauenly doctrine of our

i. Cor. xii.

2. ii.

Sauig

John. iii.

Sauour Christe, nor perceue the celesti-
all mynde therof, tyll he was holpen by
grace from God aboue, and borne a newe
not of mortal sede, but of immortal which
dureth & lasteth for euer. For that which
is borne of the fleshe is fleshe, saith Christ,
but that which is borne of the spirit, is spi-
rite therfore saith Christ. Excepte thou be
borne of water & of the spirit thou canst not
se the kingdome of god, for although god
sence the begynning, haue appropriate cer-
taine gftes of grace to the nature of man
by reason whereof he doeth excell in his
creation all other creatures not onely in
shape of bodie, stature and countinaunce,
but also in the foresayd spiritual gftes of
grace annexed to nature, as wytte reason,
knowledge, and vnderstandpug, for whē
God made mā at the begynning he gaue
hym a reasonable soule, from the whpche
proceadeth (so God wpthdrawe it not) a
mynde of vnderstandpug in all mankind
aboue all other creatures whpche the Lord
hathe created vpon the face of the whole
earth, yet trulp wpthout the speciall grace
of God and gpfte from heauen aboue (al-
though a man be neuer so wysse and excel-
lent)

lente) yet can he not obtayne of hys owne
strength (which cometh of our first byxth)
the true knowledge, feare, & love of God,
which fel from vs by Adam, but by grace
are ye saved thowwe sayth sayeth Paule,
& not of your selues, nor thoww worches
lest any man should boaste hym selfe, but
by Christe are ye saved, and made the be-
loued sons of the hyst, as witnesseth Jho
sayinge.

He gaue theym power to be the sonnes
of God, as manye as beleue in hys name,
whych are not borne of flesh nor of bloud,
nor of the wyll of man, but of God. And
thowwe hym my brethren ye haue obtey-
ned, not onely knowledge, and iudgemente
to deserue and iudge betwixte the good
and the euill, but also ye are made able
thowwe the spirite whych abydeth in you
whiche ye haue of God, to chuse the good
and to leaue the euill. For the Lorde no
doubte is a spirite sayeth Sayeth Paule.
And where the spirite of the Lorde is, ther
is libertie. And thowwe hym ye are made
stronge. So ye obey. For thoww Christe
(sayth he) I can do al thinges, which hath
made me able, Brethren if ye obey, and be

John. i.
Rom. vii.

Gal. iii. a
i. Cor. ii. b

ii. Cor. iii. c

A. iii.

now

nowe led by the holpe spirite of God, the
Rom. viii. trulie are ye made the fre sonnes of God,
then shall ye be made partakers and ob-
taine victorie agaynste synne, death, and
hel, which is the whol power of Sata our
mortal enemy. Brethren deceyue not your
selues, for loke to whom you do obey, trul-
ly by his seruantes ye are to whom you do
obey, whether it be by obedience to righte-
Rom. vi. tuousnes or synne vnto death. In Adam
truly we were all dead, but in Christe we
are all made alive as many as beleue in
his name. As pertayninge to the flesh as
Paule sayth, we were all naturallie borne
the chyl dren of wrath, as well as other,
because of originall synne that repyneth
in all flesh. Reason was blinde, and na-
ture corrupte, therfore coulde it not obey
to the wyl of God, but violently strone a-
gaynste hym desieringe that he hated, and
hatinge that he loved. For the natural man
sayeth Paule perceyue not the thynges
1 Cor. iii. of God that belong to the spirite, for they
are but foolishnes vnto hym, neyther can
he perceyue them (sayeth he) for they are
spirituallie examined, but he that is spiri-
tuall discusseth all thynges. Brethren your
inprudes

impudens are nowe lightened by grace, and
ye haue nowe receyved the spirite of God
to hych bringeth knowledg and a perfect,
wyllynge, and obediēte mynde to do the
wyll of God. But who so ever hath not
the spirite, the same is none of hys, foras-
much as ye are partakers of the holy spi-
rite, and are nowe anew: ye are not nowe
(my brethren) vnder the lawe, but vnder
grace. Obeye vnto the fourme of doctrine
(I praye you) where vnto you are called,
for trulpe God hath pleasure in a lowlye
herte, and an obediēt mynde is alwayes
at peace wth hys. The natural man not
renued knoweth not God, ne pther is he
obediēte to that rpyghtuousnes whiche is
of value before him, ne pther can he (saith
Paule) for dilectation and custome in euil
blindeth thes vnderstāding, that they are
not obediēte, no not to that goodnes that
naturall reason teacheth the. And they say
they knowe God, loue hys, and kepe all
hys commaundementes. They deceyue
the selues vtterly thynkynge the rpych whē
the worlde fauoureth them, when in dede
they are blinde and pore for though they
possesse muche yet in dede they haue no. Luke. xii. 6
A.iiii. thynge

thinge. Therefore the hope of the bngodly
is as the dype thistle floure, for their faiet
is vaine, & of none effecte, when they heare
the word (which is the truth) they are not
obediente to do thereafter. They delite in
euyl, and haue no desyre to folowe rygh-
tuoulnes, therefore when they come to the
knoweledge of the scripture, they fall so-
dapnely into many daungeouse errours
Some bicause they wold be hid fro God,
wind the selues in a folcish cloke of mere
necessitie, sayinge in them selues that it ca-
none otherwise be, whe in dede they strue
not at al, to make resistauce, but sette the
fleshly mind run whither it lusteth. So for
lacke of obediēce they fal into wylful syn
deceiuing the selues in theyr owne imagi-
nations, to do euil they haue power, bicause
they wyl, but to do wel none at al, for they
wil not. Thus the bngodlye abide still in
theyr owne lustes, & wil not leaue of. But
as. S. Paule saierh. They heape togther
the treasure of wrath agaynst the daye of
bēgeaunce, whe shall be opened the rygh-
tuous iudgemēt of god, which wil reward
eueri mā according to his dedes, that is to
say, praisse honour, & immortalitie to them
which

Rom. iii.

Ma. vii. d

whiche continue in good doing, & seke eternal life. But to the that are rebellious & disobey the trueth, & folowe iniquitie, shall come indignation, wrath, tribulation, & anguish vpon the soule of every man that doth evil, for with god trulþ there is no respecte of persons, for he wil reward every man after their dedes. Neuertheles the multitude of the vngodlye will not repente, for they haue pleasure to liue in sin. And some that were escaped fro the filthines of the world (as Peter saith) Thorough þe knowledg of the Lorde & Sauoure Christe, are yett angeld againe therein & ouercome. So is the later end worse the the beginning. For of whō a man is ouercome, to the same he is in bondage. Therfore their minds are vnsustainable, & are tossed to & fro, as a ship in the sea with raging winds (with euerie perswasion & blasphemie that cometh, some haue erred, & as Paul saith, are turned to vaine iaglyng as if they thought the help religiō of Christ to stande in speakepnge and hearepnge onelp, and not rather in obeyinge to the wpll of God to do the same) because they woulde be teachers in the scripture, and as, S. Paule sayth, vnderstande not what they

ii. Pet. ii. d

i. Tim. i.

they speake, nor wherof they affirme. But
 God hath called you dearipe beloued by
 hys grace, that you shoulde obeie to the
 trueth, and be lyke fashioned to hys son.
 Cast not awaie your confidence whiche
 hath so greate rewarde to recompence, for
 truly to be in Christe is to be a newe crea-
 ture, a wyllynge mynde maketh an obe-
 dient herte, and a diligent hande. There-
 fore as the Prophete sayeth. Plowe vp
 your fresh ground lyke diligent husbände
 men, and sow no more among the thornes
 So shal ye bring forth the frutes of righ-
 tuousnes, and reap the rewarde of wel do-
 yng. The husbādmā labourerh the ground
 diligently in due season (as ye knowe) that
 the Lorde maye prospere the worke of his
 handes. Consider your tyme lyke wylle, &
 refuse not the grace of God, whyleste it is
 offered you. Leaste at an other tyme when
 you woulde gladlye, ye be not hearde, for
 as muche as ye are called by grace, to be
 chyldren of lychte, and heires of eternall
 lyfe, for ye haue receyued of hys holy spi-
 rite in earnest of youre saluation, in that
 you haue consented alreadye wth your
 whole hertes to the trueth of God, I beseeche

Ma. xxi. a
 Heb. xii.

seeke you by the mercifulnes of God, o-
beie to the fourme of doctrine wherunto
ye are called, and fashion not your selues
lyke vnto this world, but be ye chaunged
as. S. Paule sayeth. In your shape by the **Rom. xiii.**
renyng of your wytes, that ye may see
what that good and acceptable wyll of
God is. Therefore as it is written. To
day if you heare his voyce, harden not your
hartes; for truly disobedience is hateful, yea
and often tymes doth the Lorde punish it,
what was sayd to Saul by Samuel when
he disobeyed the Lordes commaundement, ye **1. Reg. xii.**
know. Hath the Lorde (sayd he) as greate
pleasure in burnt sacrifice & offeringes,
as when the voyce of the Lorde is obeyed?
Beholde sayd Samuel, to obey is better
then sacrifice, and to hearken is better then
the fat of Rames, for rebellion or disobe-
dience is as the spine of wyche craft, and
stubbornnes as the wychednes of Idola-
try. & c. for an obediēt hart truly is much ac-
cepted with god, & a lowly troubled spirit
wyll he not despise. It is a very pleasaunt
grounde prepared and made ready, as it
were by the industrie & labour of a dili-
gent husbandman, for the Lorde to plante
all

all vertue and grace in. Brethren obeye to
the wpll of God, & shew a wpllpyng mynd
by your dedes, be no longer slouthful, nei-
ther much asraped, neither to hastie with-
out measure, wātpng discreffion, but kepe
measure in al your waies, & wpselpe cōsi-
der place & tyme, for ye are now no more
your owne, but are dearly boughte wth
the precious bloude of Iesus, if the Lorde
fynnd you fapthful in little, know for a su-
ertpe that he wpll make you rulers over
much.

Eccle. i.

ii. Peter. i.

Therfore as. Sainte Peter sayeth. In
your fapth minister vertu, in vertu know-
ledge, in knowlege temperancie, in tempe-
rancie patience, in patience Godlines, in
Godlines brotherly kyndnes, in brotherly
kyndenes loue, &c.

Remember the matter is twaightr ther-
fore be not deceiued, surely if ye wil walke
by thys rule ye can not fall, neither shal ye
be ledde a wronge wape, go not frome the
word of God, decline neither to the right
hande neyther to the lyfte, lest ye perple
from the ryght wape, for as the braunche
can beare no fruite of hym selfe, except he
abpde in the vine (sayeth Christe) no more
can

John. xi.

canne ye excepte ye abyde in me. Se that
pour faieth he liuely, cleaving sure to the
worde of God which is already grafted,
Trulpe excepte ye haue beleued in hapne
it is of power to saue pour soules, for it is
quicke and mighty in operation, and shar-
per then anye two edged swerde.

We knowe brethrien the ende of the cō-
maundementes is loue that commeth of
a pure herte, of a good conscience, and of
fayeth unfained, whose frutes can not be
hydde.

But as for suche as turne backe to
thep: owne wyckednesse, the Lorde shall
leade thepm furthe wpth the euyl doers,
but peace shall be vpon Israell. Trulpe
knoweledge is dangerous, where loue,
and obedyence is lackinge, for it ticheleth
the mynde of folles, and lyfeth thepm vp
into vauentie, but suche as seeke to encrease
in vertue, walke surely, therfore search not
vntreueretlye the sacret word of god lest
ye stibbe in pour way, & take a sodain fal,
knoweledge is a gfyte of the spirite and in
the hād of god, & he measureth his gifts to
his creatures at his owne pleasure & wil,
therfore whether ye obtaine at hys hande
epither

Eccle. iii.

ii. Cor. vi.

eyther much or little, praple hym for it, and
be content wpth hys dopnge. Search not
the grounde for suche thynges. sayeth the
wysse man as are to myghte for the, but
loke what God commaundeth thynke vpon
that alwayes, and be not curiose in
mame of hys workes, for he that loueth
perple shal pershe therein. Grudge not a-
gainst the good mā of the house, though
he do wpth hys own as he lust, least thou
be reprevied and sente awaie wpth rebuke
be ye therfore discret and sober settle your
hertes in the true feare of God, and arme
poure soules to temptation, turne poure
eares to the trueth (my brethren) and vse
the gyses that ye haue receyued wpth a
lowlye and obedient hert fapthfully that
poure frutes maye appeare, and receyue
not the grace of God in vayne. For it is
writen. I haue hearde the in a tyme accep-
ted, and in the daye of saluation haue I
sucked the, beholde now is that accep-
ted tyme sayeth Paule, now is the daie
of health, let vs geue none occasion of euil
that in oure ministeringe (or office) there
be found no fault, but in al thynges, let vs
behaue our selues as the ministers of god.

In

In muche patience, in afflictions in necessi-
ties. in anguishes, in strives, in labours, in
watchpnces, in fastpnces, and in purenes
& c. Many do heare, reade, and speake the
holy scriptures praised be God, And ma-
ny desyre to knowe muche, but blessed &
happye are ye whiche obey to the trueth,
so that ye do thereafter. For the kingdome
of God standeth not in wordes (as ye well
knowe) but in power and worchpnce. The
wicked sinners haue God and hys holpe
worde many tymes in theyr mouthes but
they walke still in theyr owne corrupte
wayes, trulye they are the bond seruantes
of synne that be subdued to lustes, and o-
uercome of synne, for of whome a man is
ouercome sayeth. **S. Peter**, to the same he **ii. Peter. ii.**
is in bondage. The vngodlye man hathe
not the feare of God before hys eyes, nei-
ther doeth he regard the lawe of the best
therefore shal he not be preserved, for God
regardeth hym not, neyther wyl he defend
hym in the tyme of trouble. Can such pro-
sper as take parte agaynst the best, and
prouoke the Lorde to anger continuallye
wth theyr vnlawfull dedes? And fyghte **Apo. xxi.**
agaynst the holpe spirite of oure God?
and

and yet they say in their hertes, thus God
seeth it not, the God of Jacob regardeth
it not, They do euil, and they say they do
wel, yea although they know often times
the contrarie, because they delight in euill,
their fleshy hertes are blinded, therefore
muste they reape the fruites of their la-
bours. When they thinke them selues
wysse, they become folles, because their vn-

An Idole derstandinge is blinded, when they thinke
is that they know God, loue hym, and serue him
which hath most trulpe, they serue an idole and a falsse
the loue of God in his steede & place, fapned of their
the hert, & of one fleshy luster, and carnall affectiōs
is placed and of the eternall, God saue the name on-
in the ly they knowe nothyng, for wher a mā
coume of treasure is sayth Christe, ther wil his hert
God. be also. In wordes trulpe manpe say they
Manne knowe god, but with their dedes they shā
treasure fullp deny him. In that they refuse to liue
is that he accordyng to his commaundementes and
lowthbest wyl. They haue forsaken the liuely testa-
ment of God, made in the precious blood
and deathe of our sauoure Jesus Christe,
to all that beleue in hym (that is to saye,
whiche wth a fre herte do put them sel-
ues vnder the couenant of God to do his
wyl)

wpll) and after thep: odone imagination
 sayne the selues an other way to the king-
 dome of heauen, as easp and brode to the
 fleshe as thep luste. Thep refuse the nar-
 rowe way, and straght gate that leadeth
 vnto lpe, and hane chosed that brode ea-
 sp waye, to lpe after thep: lustes, which
 leadeth all that walke in it into euerlaste-
 ping condēnation, vnto wplse do thep for-
 sake the worde of the Lorde (whpche he or-
 depned a lanterne & a sure lpghte to their
 fete) to walke in extreme darcknes of their
 owne blpnde imagination. Neuertheles
 thus sayeth the Lorde, oure merciful God
 to the vngodly sinners. If I sai to the wic-
 ked, he shal dye the death (sayth the Lorde)
 yet if he turne frome hys wpychednes, and
 do the thynge that is equall and rpght, he
 shall surely lpe and not dye. And agayne
 I turne pou, turne pou sayeth the Lorde,
 I whp wpl pou dye. As trulp as I lpe
 sayeth the Lorde, I haue no pleasure in the
 death of a sinner, but wpll rather that he
 conuerte and lpe. &c. Brethren I beseeche
 pou for the deare merce of God, esteeme
 pour saluation and health, whpche is pre-
 ciouse, and is now so frelpe offered vnto

B.1.

pou

This way
 is narrow
 & straight
 to the flesh
 but brode
 & easpe to
 a willinge
 mnde

Eze. xxxiii

begyle the mynde of soles, for thowowe the
 despyre of it the enemy ouercometh thepm,
 leadynge the spyner from on hamtie to an
 other tyll he haue so broughte hpm in wo-
 ful bondage, and mooste miserable captiui-
 tie. But this ye know my brethren I meane
 Rom .xiii, the season howe it is tyme as Paule saith,
 that we shoulde nowe awake out of slepe
 for now is oure saluation nearer then whē
 we beleued. The nyghte is past, and the
 daye is come nigh. Let vs therfore cast a-
 waye the deedes of darckenes, and put on
 the armour of lpyghte, let vs nowe walke
 honestly (sayeth he) as in the daye lpyghte
 not in eatynge, and drynkyng, chambe-
 ryng, and wantonnes, neyther in strife, &
 ennyng, but put ye on the worde of Iesus
 Christe, and make not provision for the
 fleshe, to fulfyll the lustes of it, trulpe we
 are called (as ye knowe) to suffer wpyth
 Christ that we myght be made partakers
 wpyth hpm in glozpe, for if we be grafted
 lpyke hpm in deathe, then shall we be lpyke
 hpm also in the resurrection. The ryche-
 man liued here in all pleasures, and faced
 deliriousse, and Lazarus liued in trouble
 and paine, but after thys lpyke Lazarus re-
 ceued

Iesus au-
 tem dixit
 illis. Amē
 dico vobis
 &c.

recepted sope (saith Christe) and the reche Ma. xix. d
man payne. For Abraham said vnto him.
Sonne remembre, that thou in thy lpe time Luke. xxi.
receptedeste thy good, and contrarwise
Lazarus payne, nowe therefore is he con-
forted, & thou art punished. Our sauoure
Christe trulp beinge the Lorde of our glo-
rie (durynge the tyme of thy lpe) wal-
ked here thow we manye tribulations, he
refused the ceptre and crowne of a worlde-
ly kyngdome, wpth all the vayne frende-
shyppe and glorie that the worlde coulde
geue hym. And recepted wpth mourning
teares on hys heade a crowne of sharpe Ma. xxii
thornes, & a rede for a ceptre in hys righte
hande, that he myght so for oure sake ac-
complishe the wpl of hys heauenly father
and get victorie agaynst the whole power
of the enemy. Christe suffered for vs (saith i. Peter. ii,
S. Peter) leaupnge vs an ensample that
we shoulde folowe his fote steppes, which
dvd no synne, neither was there gile found
in his mouth, & c. Christe had no felicitie in
this present world whych is now corrupt,
but hys reioysing was in the wpl of his
father, and he had a greate respecte to the
rewarde at the ende. If the sonne of God

takinge our nature vpon him, myghte not
escape, but muste drinke of this cup (who
said, the seruaunt is not aboue the maister
neither the messenger greater then he that
sendeth him) Thinke not ye to escape (my
brethren) if ye intende to be made parta-
kers with him of his fathers kingedome,
therfore wpth patience possesse your soules
and like faithfull souldiers of Jesu Christ
take vp your crosse, & folow hym. For tru-
li he hath promised that if ye be partakers
with him in suffering, ye shalbe partakers
wth hym in glorie, but if ye lve after the
fleshe, and haue your pleasure among the
wicked ye must dye, but if ye mortifye the
dedes of the fleshe, thorow the spirite then
shal ye liue. Brethren ye are called of God
that ye should be holy. Therfore I wolde
not that ye shoulde now be partakers in
the dedes of the wicked, & haue fellowship
wth deuiles. For truly as S. Paul saith,
We can not be partakers of the Lordes ta-
ble, & of the table of deuiles, neither drinke
of the Lordes cup, & of the cup of deuiles.
Either shall we prouoke the Lord (sayth
he) or are we stronger then he. You can not
serue God, & Mammon, how agreeth light
wth

1 Cor. x.

with darknes, rightuousnes, with bright-
uousnes. or Christ with Belial? The hert
that goeth two waies trulp is hated. And
suche as are double tounge are cursed of
God. What cā it profite a mā to win the
whole worlde with the losse & dāmage of
his own soule? Yea, what shall he geue to
redeme it againe withal? He that seeketh to
saue his life, shall losse it sayth Christ, but
he that will lose his life for my sake, shall
saue it. Yea blessed & happp are those saith
the spirite, that loue not their lues to the
death, trulpe thep shal receiue a crowne of
lyfe. And althoughe ye knowe the trueth
alredy my brethre dearly beloued in our
saujour Christ, yet I thinke it not vaine by
these letters to stirre vp poure remem-
braunce, for trulpe this is my desire that ye
should not perish, with the world, but that
ye should turne from poure sinnes & lue.
Therefore sepng god hath called you with
an holp calling, for he hath souppled your
hertes wpth the oyle of grace, and opened
poure vnderstandinge by hys holp spirite
So that nowe ye haue seene his holp will
(declared to vs in Christ Iesus) and haue
consented that it is the trueth of God.

B.iiii.

I be-

Rom. xii.

I beseech you by the mercifulnes of god
make your bodies a quicke and lively
sacrifice holpe and acceptable vnto God,
whiche as Paule saith, is your reasona-
ble seruenge of God, & fashion not your
selues like vnto this worlde, but be chaū-
ged in your shape by the renewing of your
wittes, seeing ye are now risen with Christ,
set your mindes aboue on heauēly things
(where Christ sitteth on the right hande of
God the father) and not on the thynges
that are on the earth. Brethren deceiue not
your selues, bring forth the perfect frutes
belonging to repentance (which is amēd-
ment of lyfe) Lette it appeare I praye you
that ye are of Christe, and haue heard the
worde in dede, truelye it is good that the
herte be stablished wth grace and not
wth vanities, if vertue encrease, ye can not
be idle, nor yet vnfruitefull in the knowe-
ledge of Christe, but he that wanteth this
as. S. Peter saith, is blynde, gropinge
for the waie wth his hande, and hath
forgotten that he was purged from his
olde synnes, for true saith is lively, and
can not be hys, neyther maye she in anye
place dwell or abyde alone, for she hath a
greate

ii. Peter. i.

greate despze to manye vertues. She accompanieth hyr selfe wpth Goddes wpsdomme and loue. She is nourished daylye wpth the bryghte sunne of ryghtuousnes, and the hest watereth hyr plantes, wpth the swete showers of grace, thowtwe perfect obedience to the wpll of God. She spreadeth forth hyr braunches in due season wherebp she obtayneth a sure hope, hyr frutes procede from the tre of life, for truly they are the workes of the spirit of god as loue, ioye, peace, long sufferance, gentlenes, goodnes, faythfulnes, mekenes, & temperancie, for hyr eye wapteth vnto the commandementes of the Lorde to keepe them, for in them is hyr life. Dearly beloved, ye are called and chose, ye are washed from an euill conscience, ye are sanctified bp the blood of Iesus, thowtwe the eternal spirite whiche dwelleth in pou, bp whom ye are able thowtwe Chyste (whych as. S. Paule sayth hath made vs able) to be ministers of the newe Testamente, therefore worke out pour saluation. And as the Apostle Peter sayth. Make pour calling & election sure thowtwe good workes. Mortifie therefore poure members whych are
earth

earthpe. And walke not hense forth as o-
ther Heathen people walke in vanitie of
thep2 mindes blinded in thep2 vnderstan-
dinge, bepng straungers from the life that
is in God, thoro w the ignorance that is in
thē, bicaule of the blindnes of thep2 hertes
whpch bepng past repētaunce, haue geue
themselves to wātonnes, to worcke al ma-
ner of vncleannes euen with gredines, but
pe haue not so learned Christe as Paule
sayeth, if so be pe haue hearde of hym, and
are taught of him. Euē as the trueth is in
Jesu. So then as cōcerninge the cōuersatiō
in tpmes paste. Lay from pou the olde mā
whpche is corrupte (thoro we decepuable
lustes, and be renued in the spirite of pour
vnderstandpge mpudes, and put on that
newe manne whpche is shapen after the
Image of God in rightuoufenes and true
holpnes.

Nowe therefore as electe of God, holy
and beloued put on tender mercpe, kpnde-
nes, humblenes of mpude, mekenes, long-
sufferpge, forbearpge one an other, and
forgeupge one an other. If anpe manne
haue a quarell to an other sayeth Sapnte
Colo. iii. Paule. Euen as Christ forgave pou, euen
so do

so do ye. Ye are called to be childre of light
that ye shoulde be holpe and wpythout
blame. If ye putte to a wpyllpunge mynde,
ye shall fynde the Lorde ready wpyth his
grace at poure hand, for God loueth you
and therefore wpyll he alwayes defende
and deliuer you in the hour of temptation
whpyche as Chyste sayeth shall come to
tempte them that spt vpon the face of the
earth. But ye haue not receyued the spirite
of the worlde, that poure felicitie shoulde
be in the thynges thereof, neyther that ye
seke God alwayes outwardelpe, and to
serue hym in the letter, but ye haue recey-
ued the spirite of God, whpyche hathe lo-
sed in you the workes of synne, & opened
the inward eies of poure mindes that ye
shoulde now haue no more pleasure in the,
for the vayne is taken awaye frome poure
hertes and ye are turned to the Lorde, that
ye maye now se the bryghte face of God
whpyche is hys loue, and mercifull wpyll
toward vs in Chyste Jesus.

Therefore trulpy we are called & taught
of God to serue hym in a newe conuer-
sation in spirit and veritie, and not in the old
conuersation of the letter.

For

For the letter killeth (saith Paule) but
the spirit geueth lyfe, if the sp^{ir}ite testamēt
had bene faultles (saith he) then shoulde
Heb. 2. vlii. there no place haue bene sought for the se-
conde. For in rebukynge them saith he.
Beholde the dayes wpll come (saith the
Lorde) and I wpll synp the vpon the house
of Israell and vpon the house of Iuda, a
newe testamente, not lyke the testamente
that I made wpth thep^r fathers, at that
tyme when I toke them by the hande, and
ledde them out of the lande of Egypte, for
they continued not in my testamente, and
I regarded them not saith the Lorde, but
thys is the Testamente that I wpll make
with the house of Israel. After those daies
saith the Lorde, I wpll put my lawes in
they^r myndes, and in they^r hertes I wpll
write them, and wpl be they^r God, & they
shall be my people. & c. Thys is the newe
testament that the Lorde hath nowe made
wth hys people, he wryteth hys lawe by
hys spirite in they^r hertes, that they maye
do it accordynge to hys wpll, S Paul te-
Rom. xv. stifieth that Iesus Christe was a minister
of the circumscision for the trueth of God
to confyrme the promises made vnto the
fathers

fathers by whome ye are called and made
ministers in the newe testamente, and par-
takers of the true circumcision whiche is
in spirite & not in the letter, that ye mighte
receiue of hys holines, throughte the spirit
that he hath giuen vs, therefore my brethren
be ye holp in al your conuersation. For it
is written, be ye holpe, for I am holp. And
surely the thynges that ye haue in hande
are very holpe. Knowe ye not howe that
ye are partakers of the nature of God, by
participation of hys holp spirite which ye
haue receiued, and how that ye are made
the temple of God, because hys holp spi-
rite dwelleth in you. Despise not this ho-
ly place lest the Lord be angry, and
so ye perish from the right waye. This
holpe cite newe Hierusalem John sawe **Apo. xxi.**
come downe frome God oute of heauen
prepared as a bride garnished for his hus-
bande. And he heard a greates voyce out of
heauen sayinge, Behold the tabernacle of
God is with men, and he will dwell with
the, &c. This holp tabernacle & dwelling
house hath god pight among you & not man,
after whiche Moses was commaunded
to make all the worke whiche were but
shadows

Shaddowes sayeth Paule, of true thynges
 to come. And were ordeyned vntill the
 tyme of reformation, whiche God hath
 nowe in this laste tyme by Christe, ope-
 ned vnto vs, for by his blood haue we an
 open way in, into the holy place, & most ho-
 ly, by the new and lyping way, which he
 hath prepared for vs thorow the vayne,
 that is to saye by his flesh, and by Christ
 are ye beloued and made ministers in the
 newe Testamente, and priestes vnto the
 holy God, to offer in the holy place in ho-
 ly vessels of pure golde that acceptable
 sacrifice of prayse and thanks geueynge,
 that is to saye, the frutes of those lyp-
 pes whiche confesse his holy name. Attende
 to the thyng that ye haue now heard, & as
 deare chylde, labour earnestlye wth
 the helpe of the spirite, to kepe your sel-
 ues unspotted of the worlde, that ye maye
 be saued, and be made the perfecte sonnes
 of God, and be yere wth your sauoure
 Christe, of his everlastynge kyngedome.
 Amen.

Vessels of
 pure gold
 is the her-
 tes & consci-
 ence of me
 purged
 from the
 filthe of
 synne and
 corruptiō.

The God of patience, and consolatiō
 geue to euery one of you grace so to la-
 boure in your callynge, after the ensample
 of

of Christe that poure gyste maye encrease
leaste ye also be plucked awaie in the er-
roure of the wycked, and fall from poure
stedfastnes, but growe in grace, and
the Lorde wyl deliuer you from
all euill doyng, and keepe
you to his heauēly king-
dome, to whom be al
praise, honoure, &
glory for euer
and euer. A
men.

✠ The Grace of God be with
your spirite. Amen.

¶ Yours as charitie bindeth
me Henry hart. Geue
the praise to
God.